IGNATIUS HIS CONCLAVE:

OR,

His Inthroniſation in a late Election in HELL.

Wherein many Things are mingled by way of SATYR.

Concerning
The diſpoſition of Jeſuites.
The Creation of a new Hell.
The eſtabliſhing of a Church *in the Moon.*

There is alſo added an Apologie for *JESUITES.*

All dedicated to the Two adverſary Angels, which are Protectors of the Papall Conſiſtory, and of the Colledge of SORBON.

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Printed at *London*, 1653.


BIBLIOTHECA · BODLEIANA

To the two tutelar Angels, Protectors of the Popes Consistory, and of the Colledg OF SORBON.

MOst noble couple of *Angels*, lest it should be said that you did never agree, and never meet, but that you did ever abhorre one another, and ever

Resemble Janus *with a diverse face*;

I attempted to bring and joyne you together once in these papers not that I might compose your differences, for you have not chosen me for *Arbitrator*; but, that you might beware of an enemy com-

common to you both, I will relate what I saw. I was in an *Extasie*, and *My little wandring sportful Soul, Guest, and companion of my body*, had liberty to wander through all places, and to survey and reckon all the roomes, and all the volumes of the heavens, and to comprehend the situation, the dimensions, the nature, the people & the policie, both of the swimming Ilands, the *Planets*, and of all those which are fixed in the Firmament. Of which, I think it an honester part as yet to be silent, then to doe *Galilæo* wrong by speaking of it, who of late hath summoned the other worlds, the Stars to come neerer to him, and give him an account of themselves; Or to *Keppler*, who (as himselfe testifies of himselfe) *ever since* Tycho Braches *death, hath received it into his care, that no new thing should be done in heaven without his knowledge.* For by the law, *Prevention* must take place; and therefore what they have found and dis-

Nuncius sidereus.

De stella in Cygno.

discovered first, I am content they speake and utter first. Yet this they may vouchsafe to take from me, that they shall hardly find *Enoch*, or *Elias* any where in their circuit. When I had surveied all the heavens, then as

The Larke by huge and laborious wayes;
Having climb'd up th'ethereall hil,
doth raise
His Hymnes to Phœbus Harpe:
And striking then
His saiter, his wings, doth fal down
back agen
So suddenly, that one may safely
say,
A stone came lazily that came that
way.

In the twinckling of an eye, I saw all the roomes in Hell open to my sight. And by the benefit of certain spectacles, I know not of what making, but I thinke, of the same, by which *Gregory* the great and *Beda* did discerne so distinctly the soules of their friends, when they were discharged from their bodies,

bodies and sometimes the soules of such men as they knew not by sight, and of some that were never in the world, and yet they could distinguish them flying into Heaven, or conversing with living men. I saw all the channels in the bowels of the Earth; and all the inhabitants of all nations, and of all ages were suddenly made familiar to mee. I thinke truly, *Robert Aquinas* when he took *Christ's* long Oration, as he hung upon the Crosse, did use some such Instrument as this, but applyed to the eare; And so I thinke did he, which dedicated to *Adrian 6.* that Sermon which *Christ* made in praise of his Father *Joseph*: for else how did they heare that, which none but they ever heard? As for the *Suburbs* of Hell (I mean both *Limbo* and *Purgatory*) I must confesse I passed them over so negligently, that I saw them not: and I was hungerly carried, to finde new places, never discovered before. For *Purgatory* did not seem worthy to

Paleotus de Sindone cap. 6.

Josephina di Gieron Gratian.

me

me of much diligence, because it may seem already to have been beleeved by some persons, in some corners of the *Roman Church* for about 50 yeares; that is ever since the Councell of *Trent* had a minde to fulfill the prophecies of *Homer*, *Virgil*, and the other *Patriarks* of the *Papists*, and being not satisfied with making one *Transubstantiation*, purposed to bring in another: which is, to change *Fables* into *Articles* of Faith. Proceeding therefore to more inward places, I saw a secret place, where there were not many, beside *Lucifer* himselfe; to which, onely they had title, which had so attempted any innovation in this life, that they gave an affront to all Antiquity, and induced doubts, and anxieties, and scruples, and after a libertie of beleeving what they would, at length established opinions, directly contrary to all established before. Of which place in Hell, *Lucifer* afforded us heretofore some little knowledge, when more then

Theod: Niem: nemus unio, Tra. 6. cap. 29.

then 200. yeares since, in an *Epistle* written to the *Cardinall S. Sexti*, he promised him a roome *in his palace, in the remotest part of his eternall Chaos*, which I take to be this place. And here Pope *Boniface* 3. and *Mahomet* seemed to contend about the highest room. He gloried of having expelled an old Religion, and *Mahomet* of having brought in a new; each of them a great deluge to the world. But it is to be feared, that *Mahomet* will fail therein, both because he attributed something to the old *Testament*, and because he used *Sergius* as his fellow-Bishop, in making the *Alcoran*; whereas it was evident to the supreme Judge *Lucifer*, (for how could he be ignorant of that which himselfe had put into the Popes minde?) that *Boniface* had not only neglected, but destroyed the policy of the State of *Israel*, established in the old *Testament*, when he prepared *Popes* a way, to tread upon the necks of *Princes*, but that he also abstained from al

Exam-

Example and Coadjutor, when he took upon him that new name, which *Gregory* himselfe (a Pope neither very fooliſh, nor overmodeſt) ever abhord. Beſides that every day affords new Advocates to *Boniface* his ſide. For ſince the *Franciſcans* were almoſt worne out (of whom their General *Francis* had ſeen 6000, Souldiers in one army, that is, in one Chapter) which, becauſe they were then but freſh Souldiers, he ſaw aſſiſted with 18000 *Devils*; the *Jeſuits* have much recompenced thoſe decaies and damages, who ſometimes have maintained in their Tents, 200000 Schollers. For though the Order of *Benedict* have ever been ſo fruitful, that they ſay of it, *That all the new Orders, which in later times have broken out, are but little ſprings, or drops, and that Order the Ocean, which hath ſent but 52 Popes, 200 Cardinals, 1600 Archbiſhops, 4000 Biſhops, and 5000 Saints, approved by the Church,* and therefore it cannot be denied,

Sedulius Apolog. pro libro Conform. l. 2. cap. 2.

Harlay defence des Ieſuites.

Vollader: de Canoniza Francis Ro. in Epiſt.

but

but that *Boniface* his part is much relieved by that Order; yet if they be compared to the *Jesuits*, or to the weak and unperfect types of them, the *Franciscans*, it is no great matter that they have done. Though therefore they esteem *Mahomet* worthy of the name of an *Innovator*, and therein perchance not much inferiour to *Boniface*; yet since his time, to ours, almost all which have followed his Sect, have lived heires in an unanimity and idle concord, and cannot boast that they have produced any new matter: whereas *Boniface* his Succession awakened by him, have ever been fruitfull in bringing forth new sinnes, and new pardons, and Idolatries, and King-killings. Though therefore it may religiously, and piously be believed, that *Turks* as well as *Papists*, come daily in Troops to the ordinary and common places of *Hell*; yet certainly to this most honorable room reserved for especiall *Innovators*, the *Papists* have

have more frequent acceſſe; and therefore *Mahomet* is out of hope to prevail, and muſt imitate the *Chriſtian Emperours*, and bee content to ſit (as yet he doth) at the *Popes* feet. Now to this place not onely ſuch endeavour to come, as have *Innovated* in matters directly concerning the ſoul, but they alſo which have done ſo, either in the Arts, or in converſation, or in any thing which exerciſeth the faculties of the Soule, and may ſo provoke to quarrelſome and brawling controverſies, for ſo the truth be loſt, it is no matter how. But the gates are ſeldome opened, nor ſcarce oftner then once in an age. But my deſtiny favored me ſo much, that I was preſent then, and ſaw all the pretenders, and all that affected an entrance, and *Lucifer* himſelf, who then came out into the outward chamber, to heare them plead their own Cauſes. As ſoon as the door creekt, I ſpied a certain *Mathematician*, which till then had been buſied to finde, to deride,

deride, to detrude *Ptolomey*; and now with an erect countenance, and setled pace, came to the gates, and with hands and feet, (scarce respecting *Lucifer* himselfe) beat the doors and cried; *Are these shut against me, to whom all the Heavens were ever open, who was a Soul to the Earth, and gave it motion?*

By this I knew it was *Copernicus*: For though I had never heard ill of his life, and therefore might wonder to find him there; yet when I remembred that the *Papists* have extended the name and punishment of Heresie, almost to every thing, and that as yet I used *Gregories* and *Bedes* spectacles, by which one saw *Origen*, who deserved so well of the *Christian Church*, *burning in hell*, I doubted no longer, but assured my selfe that it was *Copernicus* which I saw, to whom *Lucifer* said, *Who are you? For though even by this boldnes you seem worthy to enter, and have attempted a new faction even in Hell, yet you must first*

Bellar. de Purgat. lib. 2. c. 8.

first satisfie those which stand about you, and which expect the same fortune as you doe. Except, O Lucifer, *answered* Copernicus, *I thought thee of the Race of the Starre* Lucifer, *with which I am so well acquainted, I should not vouchsafe thee this discourse. I am he, which pitying thee who wert thrust into the center of the world, raised both thee and thy prison, the Earth, up into the Heavens; so as by my means, God doth not enjoy his revenge upon thee. The Sunne, which was an officious Spy, and a betrayer of faults and so thy enemy, I have appointed to goe into the lowest part of the world. Shall these Gates open to such as have* Innovated *in small matters, and shall they be shut against me, who have turned the whole frame of the world, and am thereby almost a new Creator.* More then this he spoke not. *Lucifer* stuck in a meditation. For what should he doe? It seemed unjust to deny entry to him which had deserved so well, and dangerous to grant

it

it to one of so great ambitious and undertakings: Nor did he think that himself had attempted greater matters before his fall. Something he had which he might have conveniently opposed, but he was loath to utter it, lest he should confesse his fear. But *Ignatius Loyola* which was got neer his chaire, a subtile fellow, and so indued with the Devill that he was able to tempt, and not onely that, but (as they say) even to possesse the Devill, apprehended this perplexity in *Lucifer*. And making himselfe sure of his own entrance, and knowing well, that many thousands of his family aspired to that place, he oppoſeth himself against all others. He was content they should be damned, but not that they should govern. And though when he died he was utterly ignorant in all great learning, and knew not so much as *Ptolomeys* or *Copernicus* name, but might have been perswaded that the words *Almageſt*, *Zenith*, and *Nadir*, were

male Saints names, and fit to be put into the *Litanie*, and *Ora pro nobis* joyned to them; yet after he had spent some time in hell, he had learnt somewhat of his Society, which daily came thither. And whilst he staied at the threshold of *Hell*, that is, from the time when he delivered himselfe over to the Popes will, he took a little taste of learning. Thus furnisht, thus he undertakes *Caparsius*. Doe you think to win our *Lucifer* to your part, by allowing him the honour of being of the Race of that Starre? who was not onely made before all the Stars, but being glutted with the glory of shining there, transferred his dwelling and Colonies unto this Monarchy, and thereby gave our Order a noble example, to spy, to invade, and to possesse forraign Kingdoms. Can our *Lucifer* or his followers have any honour from that Star *Lucifer*, which is but *Venus*? Whose face how much we scorn, appears by this, that

for

'for the most part we use her
'aversly and preposterously. Ra-
'ther let our *Lucifer* glory in *Lu-*
'*cifer* the *Calaritan Bishop*; not
'therefore because he is placed
'amongst Heretiques, onely for
'affirming the propagation of
'the soule; but especially for
'this, that he was the first that
'opposed the dignity of Princes,
'and imprinted the names of
'*Antichrist*, *Judas*, and other
'stigmatique marks upon the
'*Emperour*; But for you, what
'new thing have you invented,
'by which our *Lucifer* gets any
'thing? What cares he whether
'the earth travel, or stand still?
'Hath your raising up of the
'earth into heaven, brought men
'to that confidence, that they
'build new towres or threaten
'God again? Or do they out of
'this motion of the earth con-
'clude, that there is no hell, or
'deny the punishment of sin?
'Do not men believe? do they
'not live just as they did before?
'Besides, this detracts from the
'dignity

August de Her. c. 81

'dignity of your learning, 'and derogates from your 'right and title of coming to 'this place, that those opinions 'of yours, may very well be 'true. If therefore any man 'have honour or title to this 'place in this matter, it belongs 'wholly to our *Clavius*, who 'opposed himself opportunely 'against you, and the truth, which 'at that time was creeping into 'every mans minde. He only 'can be called the Author of all 'contentions, and School-combates in this cause; and no greater profit can be hoped for here 'in, but that for such brables, 'more necessary matters be neglected. And yet not only for 'this is our *Clavius* to be honored, but for the great pains al'so which he took in the *Gregorian Calender*, by which both 'the peace of the Church, and 'civil businesses have been egregiously troubled: nor hath heaven it self escaped his violence, 'but hath ever since obeyed his

Harlay. defence his Jesuites med. 6.

'appointments: so that S. *Steven*, *John Baptist*, and all the 'rest, which have been commanded to work miracles at certain 'appointed days, where their reliques are preserved, do not now 'attend till the day come, as they 'were accustomed, but are awaked ten days sooner, and 'constrained by him to come 'down from heaven to do that 'business. But your inventions 'can scarce be called yours, since 'before you, *Heraclides*, *Ecphantus*, and *Aristarchus* thrust 'them into the world: who 'notwithstanding content themselves with lower roomes amongst the other Philosophers, 'and aspire not to this place, reserved only for *Antichristian* 'Heroes: neither do you agree 'so well amongst your selves, as 'that you can be said to have 'made a *Sect*, since, as you have 'perverted and changed the order and *Scheme* of others: so 'Tycho Brachy hath done by 'yours, and others by his. Let 'there-

'therefore this little *Mathematician* (dread Emperour) withdraw himself to his own company. And if hereafter the 'Fathers of our Order can draw 'a *Cathedrall Decree* from the 'Pope, by which it may be defined as a matter of Faith, *That the earth doth not move*; and an '*Anathema* inflicted upon all 'which hold the contrary: then 'perchance both the Pope which 'shall decree that, and *Copernicus* his followers (if they be Papists) may have the dignity of 'this place. *Lucifer* signified his assent: and *Copernicus* without muttering a word, was as quiet as he thinks the Sunne: when he which stood next him, entred into his place. To whom *Lucifer* said: And who are you? He answered, '*Philippus Aureolus Theophrastus Paracelsus Bombast of Hohenheim.* At this *Lucifer* trembled, as if it were a new *Exorcisme*, and he thought it might well be the first verse of S. *John*, which is always imploy-

ed in *Exorcismes*, and might now be taken out of the *Welch* or *Irish Bibles*. But when he understood that it was but the web of his name, he recollected himself, and raising himself upright, asked was he had to say to the great *Emperour Sathan, Lucifer, Belzebub, Leviathan, Abaddon*. *Paracelsus* replyed, 'It were an injury to thee, O glorious *Emperor*, 'if I should deliver before thee 'what I have done, as though all 'those things had not proceeded 'from thee, which seemed to have 'bin done by me, thy organ and 'conduit; yet since I shal rather be 'thy trumpet herein then mine 'own, some things may be uttered by me. Besides therefore 'that I brought all *Methodical* '*Physicians* and the Art it self 'into so much contempt, that 'that kinde of Physick is almost 'lost, this also was ever my prin'cipal purpose, that no certain 'new Art, nor fixed rules might 'be established, but that all re'medies might be dangerously

'drawn

drawn from my uncertain, ragged, and unperfect experiments, in tryal whereof how many men have been made carkaſes? And falling upon thoſe times which did abound with paradoxicall and unuſual diſeaſes, of all which, the pox, which then began to rage, was almoſt the center and ſink: I ever profeſſed an aſſured and an eaſie cure thereof, leſt I ſhould deterr any from their licentiouſneſs. And whereas almoſt all poyſons are ſo diſpoſed and conditioned by nature, that they offend ſome of the ſenſes, and ſo are eaſily diſcerned and avoided, I brought it to paſs, that that treacherous quality of theirs might be removed and ſo they might ſafely be given without ſuſpicion, and yet perform their office as ſtrongly. All this I muſt confeſs I wrought by thy minerals and by thy fires, but yet I cannot deſpair of my reward, becauſe I was thy firſt miniſter and inſtrument in theſe innova-

'tions. By this time *Ignatius* had obſerved a tempeſt riſen in *Lucifers* countenance: for he was juſt of the ſame temper as *Lucifer*, and therefore ſuffered with him in every thing, and felt all his alterations. That therefore he might deliver him from *Paracelſus*, he ſaid; 'You muſt 'not think ſir, that you may here 'draw out an Oration to the 'proportion of your name. It 'muſt be confeſſed that you at-'tempted great matters, and well 'becoming a great officer of *Lu-'cifer*, when you undertook not 'only to make a man in your *A-'limbecks*, but alſo to preſerve 'him immortal. And it can-'not be doubted, but that out of 'your *Commentaries* upon the 'Scriptures, in which you were 'utterly ignorant, many men 'have taken occaſion of erring, 'and thereby this kingdom much 'indebted to you. But muſt you 'therefore have acceſs to this ſe-'cret place? What have you 'compaſſed even in Phyſick it

'ſelf,

'ſelf, of which we *Jeſuits* are ig-
'norant? For though our *Ri-*
'*badenegra* have reckoned none
'of our *Order*, which hath writ-
'ten in *Phyſick*, yet how able
'and ſufficient wee are in that
'faculty, I will be tryed by that
'Pope who hath given a privi-
'ledge to *Jeſuits* to practiſe *Phy-*
'*ſick*, and to be preſent at *Deaths-*
'*bed*, (*a*) which is denyed to o-
'ther *Orders*: for why ſhould
'he deny us their bodies, whoſe
'ſouls he delivered to us? and
'ſince he hath transferd upon us
'the power to practiſe *Phyſick*,
'he may juſtly be thought to have
'transferd upon us the art it
'ſelf by the ſame *Omnipotent*
'*Bull*; ſince he which grants
'the end, is by our *Rules* of *Law*
'preſumed to have granted all
'means neceſſary to that end.
'Let me (dread *Emperour*) have
'leave to ſpeak truth before thee;
'Theſe men abuſe and profane
'too much thy mettals, which
'are the bowels and treaſure of
'thy Kingdom: For what doth

Bulla 18 *in Gretz cont. Haſenmull.* a *Moſcovius de Majeſt. Eccleſ. milit. c.* 7.

Vosnef. Theor. 1 cap. 2.

'*Physick* profit thee? *Physick* 'is a soft and womanish thing. 'For since *no medicine doth na-* 'turally draw blood, that sci- 'ence is not fit nor worthy of 'our study. Besides, why should 'those things which belong to 'you, be imployed to preserve 'from diseases, or to procure 'long life? were it not fitter 'that your *Brother* and *Colleague*, 'the Bishop of *Rome*, which go- 'verns upon the face of your 'earth, and gives daily increase 'to your Kingdom, should re- 'ceive from you these helps and 'subsidies? To him belongs all 'the gold, to him all the precious 'stones, conceald in your intrals, 'wherby he might bait & ensnare 'the Princes of the earth, through 'their Lords and Councellours 'means, to his obedience, and to 'receive his commandments, e- 'specially in these times, when 'almost every where his antient 'rights and tributes are denyed 'unto him. To him belongs 'your Iron, and the ignobler

'mettals,

metals, to make engines; To him belongs your Minerals apt for poyson; To him the Salt-peter, and all the Elements of Gun-powder, by which he may demolish and overthrow Kings and Kingdoms, and Courts, and seats of Justice. Neither doth *Paracelsus* truly deserve the name of an *Innovator*, whose doctrin *Severinus* and his other followers do referr to the most ancient times. Think therefore your self well satisfied, if you be admitted to govern in chief that Legion of Homicid Physicians, and of Princes which shall be made away by poyson in the midst of their sins, and of women tempting by painings and face-Physick. Of all which sorts great numbers will daily come hither out of your *Academy*.

Content with this sentence, *Paracelsus* departed; and *Machiavel* succeeded, who having observed *Ignatius* his forwardness, and lavishness, and how, uncald,

he had thrust himself into the office of *Kings-Attorney*, thought this stupid patience of *Copernicus* and *Paracelsus*, (men which tasted too much of their *Germany*) unfit for a *Florentine*: and therefore had provided some venemous darts, out of his *Italian Arsenal*, to cast against this worn souldier of *Pampelune*, this *French-Spanish* mungrell, *Ignatius*. But when he thought better upon it, and observed that *Lucifer* ever approved whatsoever *Ignatius* said, he suddenly changed his purpose; and putting on another resolution, he determined to direct his speech to *Ignatius*, as to the principall person next to *Lucifer*, as well by this means to sweeten and mollifie him, as to make *Lucifer* suspect, that by these honours and specious titles offered to *Ignatius*, and entertained by him, his own dignity might be eclipsed or clouded; and that *Ignatius* by winning to his side politique men, exercised in civil businesses, might attempt

attempt some innovation in that Kingdom. Thus therefore he began to speak. 'Dread *Empe-*
'*ror*, and you, his watchfull and
'diligent *Genius*, father *Ignatius*,
'*Arch-Chancellor* of this *Court*,
'and highest *Priest* of this high-
'est *Synagogue* (except the pri-
'macy of the *Roman Church*
'reach also unto this place) let
'me before I descend to my self,
'a little consider, speak, and ad-
'mire your stupendious wisdom,
'and the Government of this
'state. You may vouchsafe to
'remember great *Emperor*) how
'long after the *Nazarens* death,
'you were forced to live a solita-
'ry, a barren, and an Eremiticall
'life: till at last (as it was ever
'your fashion to imitate Heaven)
'out of your abundant love, you
'begot this dearly beloved son
'of yours, *Ignatius*, which stands
'at your right hand. And from
'both of you proceeds a spirit,
'whom you have sent into the
'world, who triumphing both
'with *Mitre* and *Crown*, governs

your

'your Militant Church there. As
'for those sons of *Ignatius*, whom
'either he left alive, or were born
'after his death, and your spirit,
'the Bishop of *Rome*, how justly
'and properly may they be cal-
'led equivocall men? And not
'only equivocall in that sense,
'in which the *Popes Legates*, at
'your *Nicene Councel* were cal-
'led *Equivocal*, because *they did*
'*agree in all their opinions, and in*
'*all their words*: but especially
'because they have brought into
'the world a new art of *Equivo-*
'*cation*. O wonderfull and in-
'credible *Hypercritiques*, who
'not out of marble fragments, but
'out of the secretest Records of
'Hell it self, that is, out of the
'minds of *Lucifer*, the *Pope* and
'*Ignatius*, (persons truely equi-
'vocall) have raised to life again
'the language of the Tower of
'*Babel* so long concealed, and
'brought us again from under-
'standing one another. For my
'part (O noble pair of *Emperors*)
'that I may freely confess the
'truth,

'truth, all which I have done, 'whereſoever there ſhall be men'tion made of the Jeſuits, can be 'reputed but childiſh; for this 'honour I hope will not be de'nied me, that I brought in an '*Alphabet*, and provided cer'tain elements, and was ſome 'kind of Schoolmaſter in pre'paring them a way to higher 'undertakings; yet it grieves me 'and makes me aſhamed that I 'ſhould be ranked with this idle 'and Chymærical *Copernicus*, 'or this cadaverous vulture, *Pa'racelſus*: I ſcorn that thoſe 'gates into which ſuch men could 'conceive any hope of entrance, 'ſhould not voluntarily flye open 'to me: yet I can better endure 'the raſhneſs and fellowſhip of '*Paracelſus* then the other: be'cauſe he having been conveni'ently practiſed in the butcheries 'and mangling of men, he had 'the reaſon to hope for favour of 'the Jeſuits: For I my ſelf went 'always that way of blood, and 'therefore I did ever prefer the

'ſacrifices

'sacrifices of the *Gentiles* and of the *Jews*, which were perfor-
'med with effusion of bloud
'(whereby not only the people
'but the Priests also were ani-
'mated to bold enterprises) be-
'fore the soft and wanton sacri-
'fices of *Christians*. If I might
'have had my choice, I should
'rather have wished that the *Ro-*
'*man Church* had taken the *Bread*
'than the *wine* from the people;
'since in the wine there is some
'colour to imagin and represent
'blood. Neither did you (most
'reverend Bishop of this dioces
'*Ignatius*) abhor from this way
'of blood. For having conse-
'crated your first age to the wars,
'and grown somewhat unable
'to follow that course by reason
'of a wound; you did presen-
'ly begin to think seriously of a
'spiritual war against the *Church*
'and found means to open waies
'even into Kings chambers, for
'your executioners. Which dig-
'nity you did not reserve only to
'your own Order, but (though

I must confes, that the foundation, and the nourishment of this doctrine remains with you, and is peculiar to you, out of your infinite liberalitie,) you have vouchsafed sometime, to use the hands of other men in these imployments. And therefore as well they, who have so often in vain attempted it in *England*, as they which have brought their great purposes to effect in *France*, are indebted only to you for their courage and resolution. But yet although the entrance into this place may be decreed to none, but to Innovators, and to only such of them as have dealt in *Christian* businesse, and of them also, to those only which have had the fortune to doe much harme; I cannot see but that next to the *Jesuits*, I must be invited to enter, since I did not only teach those wayes by which, thorough *perfidiousnesse* and *dissembling of Religion*, a man might possesse and usurpe upon the liberty of free *Common-*

wealths

'wealths; but also did arme and
'furnish the people with my in-
'structions, how when they were
'under this oppression, they might
'safeliest conspire, and remove a
'tyrant, or revenge themselves of
'their *Prince* and redeem their
'former losses; so that from both
'sides, both from *Prince* and *peo-*
'*ple*, I brought an abundant har-
'vest, and a noble encrease to
'this kingdome. By this time I
perceived *Lucifer* to be much mo-
ved with this Oration, and to in-
cline much towards *Machivel*;
For he did acknowledge him to
be a kind of *Patriarke*, of those
whom they call *Laymen*. And
he had long observed, that the
Clergie of *Rome* tumbled down to
Hell daily, easily, voluntarily, and
by troupes, because they were ac-
customed to sinn against their
conscience, and knowledge; but
that the *Laicis* sinning out of a
loathfulnesse, and negligence of
finding the truth, did rather of-
fend by ignorance and omission.
And therefore he thought himself
bound

bound to reward *Machiavel*, which had awakened this drowsie and implicite *Laitie* to greater, and more bloudie Vndertakings. Besides this, since *Ignatius* could not be denied the place, whose ambitions and turbulencies *Lucifer* understood very well, he thought *Machiavel* a fit and necessarie Instrument to oppose against him; that so the skales being kept even by their factions, he might govern in peace, and two poysons mingled might doe no harme. But he could not hide this intention from *Ignatius*, more subtil than the *Devil* and the verier *Lucifer* of the two: Therefore *Ignatius* rushed out, threw himselfe down at *Lucifers* feet, and groveling on the ground adored him. Yet certainly, *Vasques* would not call this *idolatry*, because in the shape of the *Devill* he worshipped him, whom he accounted the true *God*. Here *Ignatius* cryed, and thundred out,

With so great noise and horror, That had that powder taken fire, by

All the Isle of Britain had flowne
to the Moon,
It had not equalled this noyse and
horror.

And when he was able to speake distinctly, thus he spoke; 'It cannot be said (unspeakable *Emperour*) how much this obscure *Florentine* hath transgressed against thee, and against the *Pope* thy *image-bearer*, (whether the word be accepted, as *Gratian* takes it when he calles the *Scriptures*, Imaginary Books or as they take it, which give that stile to them who carry the the *Emperours* Image in the field;) and last of all against our Order. Durst any man before him, thinke upon this kind of injury, and calumny, as to hope that he should be able to flatter, to catch, to entrap *Lucifer himselfe?* Certainly, whosoever flatters any man, and presents him those prayses, which in his own opinion are not due to him, thinkes him inferiour to himself, and

Imaginarium.

21 *q. Omnis jactura.*

Modest. in verb. Milit.

and makes account that he hath taken him prisoner, and triumphs over him. Who ever flatters, either he derides, or (at the best) instructs. For there may be, even in flattery, an honest kind of teaching, if Princes by being told that they are already indued with all vertues necessary for their functions, be thereby taught what those vertues are, and by a facile exhortation, excited to endeavor to gaine them. But was it fit that this fellow, should dare either to deride you, or (which is the greater injury) to teach you? Can it be beleeved, that he delivers your prayses from his heart, and and doth not rather herein follow *Gratians* levity, who sayes: *That you are called Prince of the world, as a king at Chests, or as the Cardinall of Ravenna, only by derision?* This man, whilst he lived, attributed so much to his own wit, that he never thought himselfe beholden to your helps, and insinuations; and was so farre

32. q. 2. *Pudor.*

'farr from invoking you, or sa-
'crificing to you, that he did not
'so much as acknowledge your
'kingdome nor beleeve that there
'was any such thing in Nature as
'you. I must confesse that he had
'the same opinion of God also;
'therefore deserves a place here,
'and a better then any of the Pa-
'gan or Gentile Idolaters. For
'in every Idolatry and false wor-
'ship there is some Religion, and
'some perverse simplicity, which
'casts of humility, from all which
'this man was very free when in
'his heart he utterly denied that
'there was any God. Yet since he
'thought so in earnest, and be-
'leeved that those things which
'he affirmed were true, he must
'not be ranked with them, which
'having been sufficiently instru-
'cted of the true God, and be-
'leeving him to be so, doe yet
'fight against him in his enemies
'Army. Neither ought it to be
'imputed to us as a fault, that
'sometimes in our *Exorcismes* we
'we speak ill of you, and call you

Here-

'Heretick, and *Drunkard*, and 'Whisperer, and *scabbed Beast*, 'and conjure the elements that they 'should not receive you, and threa-'ten you with *indissoluble dam-'nation, and torments a thou-'sand thousand times worse then 'you suffer yet.* For these things 'you know are done out of a se-'cret covenant and contract be-'tween us, and out of mysteries 'which must not be opned to this '*Neophite*, who in our *Synagogue* 'is yet but amongst the *Catechu-'meni*. Which also we acknow-'ledge of *Holy Water*, and our '*Agnus Dei*, of which you do so 'wisely dissemble a feare, when 'they are presented to you: For 'certainly if there were any true 'force in them, *To deliver Bodies 'from Diseases, Souls from Sinnes, 'and the Elements from Spirits, 'and maliguant Impressions*, (as 'in the verses which *Urban* the 'fifth sent with his *Agnus Dei* to 'the Emperor it is pretended) it 'had bin reason that they should 'first have exercised their force upon

Flagel. Dæmon. Menghi.

Summa Bullarii, verbo Agnus Dei.

‘upon thoſe verſes, and ſo have
‘purged and delivered them, if
‘not from Hereſie, yet from
‘Barbarouſneſſe and *Solœciſmes*;
‘that Hereticks might not juſtly
‘ſay, There was no truth in any
‘of them but onely the laſt;
‘which is,

‘*That the leaſt piece which thence*
‘*doth fall,*
‘*Will doe one as much good as all.*

‘And though our *Order* have
‘adventured further in *Exor-*
‘*ciſmes* then the reſt, yet that
‘muſt be attributed to a ſpeciall
‘priviledge, by which we have
‘leave to queſtion any poſſeſſed
‘perſons of what matters we wil;
‘whereas all other Orders are
‘miſerably bound to the pre-
‘ſent matter, and the buſineſſe
‘then in hand. For though I do
‘not believe, that either from
‘your ſelfe, or from your *Vicar*
‘the *Pope*, any ſuch priviledge is
‘iſſued; yet our *Cotton* deſerves
‘to be praiſed, who being que-
‘ſtioned, how he durſt propoſe
‘certain ſeditious Interrogatories

to

'to a poſſeſſed perſon, to deliver himſelfe, feigned ſuch a privi-'ledge; and with an un-heard-'of boldneſs, and a new kind of 'falſifying, did (in a manner) 'counterfeit *Lucifers* hand and 'ſeal, ſince none but he onely 'could give this privileg: But 'if you conſider us out of this li-'berty in *Exorciſmes*, how hum-'ble and ſervile we are towards 'you, the Relations of *Peru* te-'ſtifie enough, where it is recor-'ded, that when one of your an-'gels at midnight appeared to our '*Barcena* alone in his Chamber, 'he preſently roſe out of his 'chaire, and gave him the place, 'whom he profeſſed to be farre 'worthier thereof then he was. 'But to proceed now to the inju-'ries which this fellow hath done 'to the Biſhop of *Rome*, although very much might be ſpoken, yet by this alone, his diſpoſition may be ſufficiently diſcerned, 'that he imputes to the Pope, vul-'gar and popular ſins, far unwor-'thy of his greatneſſe. Weak praiſing

Litera di Diego Torres.

'praising is a kind of accusing
'and we detract from a mans ho-
'nour, if when we praise him for
'small things, and would seem to
'have said all, we conceal grea-
'ter. Perchance this man had
'seen some of the Catalogues of
'*Reserv'd Cases*, which every
'year the *Popes* encrease, and he
'might think, that the *Popes* did
'therefore reserve these sinnes to
'themselves, that they only might
'commit them. But either he is
'ignorant or injurious to them.
'For can they be thought to have
'taken away the liberty of sin-
'ning from the people, who doe
'not onely suffer men to keep
Dist. 32. qui. '*Concubines*, but sometimes doe
'command them? who make
'St. *Peter* beholden to the *Stews*
'for part of his Revenues: and
'who excuse women from the in-
'famous name of *Whore*, till they
Ibid. Vi-dua. 'have delivered themselves over
'to 23000 men. The Professors
Scappus de jure non script. l. 1. c. 54. 'of which Religion teach, That
'*University Men* which keep
'*Whores in their chambers, may not*
be

'be expeld for that, *because it ought to be presumed before hand, that Scholars will not live without them.* Shall he be thought to have a purpose of deterring others from sinne, which provides so well for their security, that he teaches, that he *may dispense in all the Commandements of the second Table, and in all the Moral Law; and that those Commandements of the second Table can neither be called Principles nor Conclusions, necessarily deduced from Principles?* And therefore (as they ever love that manner of teaching) he did illustrate his *Rule* with an exampl, and dispensed in a marriage between *Brother* and *Sister*, and hath hoorded up so many *Indulgencies* in one Barn, the Citie of *Rome*, that it is easy for any man in an hour or two, to draw out pardons enough for 100000 years. How clear a witnesse of this liberality is *Leo* the tenth? who onely for rehearsing once the *Lords Prayer*, and thrice repeating

Sum. Angel. verb. Papa, N. 1

'peating the name of *Jesu.* (be it
'ſpoken here without horror)
'hath given three thouſand years
'Indulgence. How profuſe a
'*Steward* or *Auditor* was *Boni-*
'*face*, who acknowledges ſo ma-
'ny *Indulgences* to be in that one
'Church of *Lateran*, *that now*
'*but God can number them?* Be-
'ſides theſe plenary Indulgences
'are given not onely to the *Fran-*
'*ciſcans* themſelves, but to their
'parents alſo, and to any which
'dies in their habit; and to any
'which deſire that they may doe
'ſo: and to thoſe who are wrap-
'ped in it after death, though
'they did not deſire it; and five
'years *Indulgence* to thoſe who
'doe but kiſſe it. And at laſt, *Cle-*
'*ment* the ſeventh by a priviledge
'firſt given to one Order (which
'ſince is communicated to our
'Order, as the priviledge of all
'other Orders are) gave to any
'who ſhould but viſit a place be-
'longing to them, or any other
'place if he could not come thi-
'ther, or if he could come to no
ſuch

'such place, yet if he had but a 'desire to it, *All Indulgences 'which had been granted, or here-'after should be granted in the uni-'versal world.* And though it be 'true, that if in any of these Indul-'gences a certain sum of money 'were limited to be given (as for 'the most part it is) a poor man 'who could not give that money 'though he were never so con-'trite for his sinnes, could have 'no benefit thereby: and though '*Gerson* durst call those *Indulgen-'ces foolish and superstitious*, which 'gave twenty thousand yeares 'pardon for rehearsing one pray-'er, yet they doe abundantly te-'stifie the Popes liberall disposi-'tion, and that he is not so co-'vetous in reserving sinnes to 'himselfe; but if perchance once 'in an hundred years, some one of 'the scum of the people be put to 'death for *Sodomy*; and that not 'so much for the offence, as for 'usurping the right of the *Eccle-'siastick* Princes, we must not 'much lament nor grudge at that,

'since it is onely done to discon-
'tinue and interrupt a prescripti-
'on, to gain which Title the *Laity* hath ever been very forward
'against the *Clergie*: for even in
'this kind of his delicacies, the
'*Pope* is not so reserved and co-
'vetous, but that he allowes a taste
'thereof to his *Cardinals*, whom
'you once called *Carpidim-*
'*ros* (by an elegancie proper
'onely to your *Secretaries* the
'*Monkes*) in an *Epistle* which
'you writ to one of that Col-
'ledge: for since the Cardinals
'are so compacted into the Pope,
'and so made his own body, *That*
'*it is not lawfull for them without*
'*licence first obtained from him, to*
'*be let blood in a Fever*, what may
'be denied unto them? or what
'kind of sin is likely to bee left
'out of their glorious priviled-
'ges which are at least two hun-
'dred? *Which Order the Pope can*
'*no more remove out of the Eccles-*
'*asticke Hirarchy, then he can Bi-*
'*shops*; *both because Cardinals*
'*were instituted by God, and be-*
cause

Money-takers.

Theol Nic-nemus anio Tract 5. c. 29.

Rod: Cupers de Eccles: univers: fol. 4.

Azor: par: 2. l. 4. c. 1. Mosconius de Maj. Eccl. Mil: c. 5. ibid: idem c. 5.

cause the Apostles themselves were Cardinalls before they were Bishops. Whom also in their creation he stiles his *brothers, & Princes of the world, and co-judges of the whole earth*, and to perfect all, *That there are so many Kings as there are Cardinals*. O fearefull body; and as in many other things, so in this especially monstrous, that they are not able to propagate their species: *For all the Cardinals in a vacancy are not able to make one Cardinal more.* To these men certainely the Pope doth no more grudge the plurality of sins, then hee doth of Benefices. And he hath been content, that even *Borgia* should enjoy this dignity, if he hath heaped up by his ingenius wickednesse, more sorts of sins in one Act, then (as far as I know) as any the *Popes* themselvs have attempted: For he did not only give the full rein to his licentiousnesse, but raging with a second ambition, he would also change the sex. Therein also

Scappus de Jure non script: l: 1. c: 25.

Azor: ubi supra.

'his ſtomack was not towardes
'young, beardleſſe boyes, nor
'ſuch green fruit: for he did not
'thinke, that he went farr enough
'from the right Sex, except he
'had a manly, a reverend, and a
'bearded *Venus*. Neither ſtaied
'he there; but his witty luſt pro-
'ceeded further: yet he ſolicited
'not the *Minions* of the *Popes*,
'but ſtriving to equall the licen-
'ciouſneſſe of *Sodomites* which
'would have had the *Angels*; to
'come as neer them as he could,
'he tooke a *Clergy-man*, one
'of the portion and lot of the
'*Lord*; and ſo made the maker
'of *God*, a *Prieſt* ſubject to his
'luſt; nor did he ſeek him out in
'a Cloyſter, or Quire; but that
'his *Venus* might be the more
'monſtrous, he would have her in
'a *Mitre*. And yet his prodigi-
'ous luſt was not at the height;
'as much as he could he added:
'and having found a *Man* a *Cler-*
'*gy-man*, a *Biſhop*, he did not ſol-
'licite him with entreaties, and
'rewards, but raviſhed him by
force.

'force. Since then the *Popes* 'doe out of the fulneſſe of their 'power, come to thoſe kindes of 'ſinn, which have neither *Exam-* 'ple nor *Name*, inſomuch that 'Pope *Paulus Venetus* which uſed 'to paint himſelfe, and deſired to 'ſeem a woman, was called the 'Goddeſſe *Cibele*, which was not 'without miſterie, ſince, proſti- 'tute boyes are ſacred to that 'Goddeſſe) and ſince they doe not 'grant ordinarily that liberty of 'practiſing ſinnes, till they have 'uſed their own right and privi- 'ledge of *Prevention* and *Antici-* 'pation; This pratling fellow 'Machiavel, doth but treache- 'rouſly, and diſhoneſtly preva- 'ricate, and betray the cauſe, if he 'thinke he hath done enough for 'the dignity of the *Popes*, when 'he hath affoorded to them, ſins 'common to all the world. The 'transferring of Empires, the ru- 'ine of Kingdomes, the Excom- 'munications, and depoſitions of 'Kings, and devaſtations by fire 'and ſword, ſhould have been

Plat: in vit: Adr.

'produced as their marks & characters: for though the examples of the *Popes* transferring the *Empire*, which our men so much ſtand upon, be not indeed true, nor that the ancient *Popes* practiſed any ſuch thing; yet ſince the States-men of our *Order*, wiſer then the reſt have found how much this *Temporall jurisdiction* over *Princes*, conduces to the growth of the Church, they have perſwaded the *Popes*, that this is not onely lawfull for them, but often practiſed heretofore: And therefore they provide that the *Canons* and *Hiſtories* be detorted to that opinion: for though one of our *Order* doe weaken that famous *Canon*, *Nos Sanctorum*, which was uſed ſtill to be produced for this doctrin, yet he did it then when the *King of Great Britain* was to be mollified and ſweetned towards us, and the Laws to be mitigated, and when himſelf had put on the name

Apologia pro Garnete.

En.

'*Eudæmon*. But let him return 'to his true ſtate, and profeſs 'himſelf a *Cacodæmon*, and he 'will be of our opinion. In which 'reſpect alſo we may pardon 'our *Cudſemius* his raſhneſs, 'when he denies the *Engliſh Na-* 'tion to be heretiques, becauſe they 'remain in a perpetual ſucceſſion 'of Biſhops: For herein theſe 'men have thought it fit to fol- 'low in their practiſe, that *tranſ-* 'lation which reads the words of 'Paul; *Serve the time*, and not 'that which ſays; *Serve the Lord*. 'As for the injury which this 'petty companion hath offered 'to our *Order*, ſince in our wrongs 'both yours and the *Popes* Ma- 'jeſty is wounded, ſince to us as 'to your *Dictators*, both you 'have given that large and anti- 'ent Commiſſion, *that we ſhould* 'take care that the ſtate take no 'harm, we cannot doubt of our 'revenge: yet this above all the 'reſt, doth eſpecially vex me, 'that when he cals me *Prelate* 'and *Biſhop* (names which we ſo

De deſpe- *rata Calv* *cauſa, c.* 11

Rom: 12. 11

H 5 much

'much abhor and deteſt) I know
'well that out of his inward ma-
'lignity he hath a relation to
'*Bellarmines*, and *Tolets* Sacrile-
'gious Vow-breaking ambitions,
'by which they imbraced the
'*Cardinalſhip*, and other Church
'dignities: but herein this poor
'fellow unacquainted with our
'affairs, is deceived, being igno-
'rant that theſe men by this act
'of being thus incorporated into
'the Pope, are ſo much the near-
'er to their *Center* and final hap-
'pineſs, this chamber of *Luciſer*,
'and that by the breach of a vow
'which themſelves thought juſt,
'they have got a new title there-
'unto; for the *Cardinalſhip* is
'our *Martyrdom*: and though
'not many of our *Order* have
'had that ſtrength that they have
'been ſuch *Martyrs*, and that
'the Popes themſelves have been
'pleaſed to transfer this perſecuti-
'on into the other *Orders*, who
'have had more *Cardinals* than
'we; yet without doubt for ſuch
'of ours which have had ſo much
courage,

'courage, new Crowns, and new 'Garlands, appropriate to our 'Martyrs, are prepared for 'them in this their Heaven; be-'cause being inabled by greater 'means they are fitter for grea-'ter mischiefs. We therefore 'lament the weakness of our Lay-'nez and our Borgia, who refu-'sed the Cardinalship offered by 'Paulus 4. and Julius 3. for in 'this place and this meeting it is 'not unfit to say they did so, e-'ven amongst the antient Romans 'when they sacrificed to you 'those sacrifices which offerd a-'ny resistance, were ever reputed 'unaccepted: and therefore our 'Bellarmine deserves much praise, 'who finding a new Genius and 'courage in his new Cardinalship, 'set out his Retractions and cor-'rected all those places in his 'Works, which might any way 'be interpreted in the favour of 'Princes. But let us pass over 'all these things; for we under-'stand one another well enough: 'and let us more particularly consider

Ribadineyra Catal: fol: 6c & 10c.

Brisson d formul: l:

'consider those things which this 'man who pretends to exceed all 'ancient and Modern *Statesmen* 'boasts to have been done by 'him. Though truely no man 'will easily believe, that he hath 'gone far in any thing which did 'so tire at the beginning or mid-'way, that having seen the *Pope* 'and known him, yet could 'never come to the knowledge of 'the *Devil*. I know what his 'excuse and escape will be; that 'things must not be extended in-'finitely; that we must consist 'and arrest somewhere, and that 'more means and instruments 'ought not to be admitted where 'the matter may be dispatched 'by fewer. When therefore he 'was sure that the *Bishop* of *Rome* 'was the cause of all mischief, 'and the first mover thereof, he 'chose rather to settle and deter-'mine in him, than by acknow-'ledging a *Devil* to induce a new 'tyranny, and to be driven to 'confess that the *Pope* had usur-'ped upon the *Devils* right, which

opinion

'opinion if any man be pleaſed to 'maintain, we do not forbid 'him: but yet it muſt be an ar-'gument to us of no very nimble 'wit, if a man do ſo admire the 'Pope that he leave out the *Devil*, 'and ſo worſhip the Image, with-'out relation to the *Prototype* and 'firſt pattern. But beſides this, 'how idle and how very nothings 'they are which he hath ſhoveld 'together in his books, this makes 'it manifeſt that ſome of every 'Religion and of every profeſſi-'on have riſen up againſt him, 'and no man attempted to de-'fend him: neither do I ſay this 'becauſe I think his doctrin the 'worſe for that, but it is there-'fore the leſs artificially carried, 'and the leſs able to work thoſe 'ends to which it is directed For 'our part we have not proceeded 'ſo: For we have diſhed and 'dreſſed our precepts in theſe af-'fairs with ſuch cunning, that 'when our own men produce 'them to enſnare and eſtabliſh 'our pupils, then we put upon

them

'them the majesty and reverence
'of the *Doctrin of the Church* and
'of the *common opinions*: But
'when our adversaries alledge
'them either to cast envy upon
'us, or to deterr the weaker sort;
'then they are content with a
'lower room, and vouchsafe to
'step aside into the rank of *privat*
'*opinions*. And the *Canons* them-
'selves are with us sometime
'glorious in their mitres and pon-
'tifical habits and sound nothing
'but meer *Divine resolutions* out
'of the Chair it self, and so have
'the force of *Oracles*, sometimes
'we say they are ragged and
'lame, and do but whisper with
'a doubtfull and uncertain mur-
'mure, a hollow cloystral, or an
'eremiticall voice, and so have
'no more authority than those
'poor men which writ them:
'sometimes we say they were
'but rashly throwne into the peo-
'ples ears out of Pulpits in the
'Homilies of fathers; some-
'times that they were derived out
'of such *Councels* as suffered *abortion*,

'bortion, and were delivered of
'their children, which are their
'Canons before inanimation,
'which is the Popes assent;
'or out of such Councels as
'are now discontinued and dead
'(howsoever they remained long
'time in use, and lively and in
'good state of health) and there-
'fore cannot be thought fit to be
'used now, or applyed in civil
'businesses; sometimes we say
'the Popes voice is in them all
'by his approbation; sometimes
'that only the voice of those au-
'thors from whom they are ta-
'ken speaks in them. And ac-
'cordingly we deliver divers and
'various Philosyphy upon our
'Gratian who compiled them;
'sometimes we allow him the ho-
'nour and dignity of Diamonds
'and the nobler sort of stones,
'which have both their clearness
'and their firmness from this,
'for that they are compacted of
'less parts and atomes then o-
'thers are: and so is Gratian;
'whom for the same cause, some-
times

'times we account but a hill of
'many ſands caſt together, and
'very unfit to receive any foun-
'dation. I muſt confeſs that
'the *Fathers* of our *Order*, out of
'a youthful fiercenes which made
'them dare and undertake any
'thing (for our *Order* was ſcarce
'at years at that time) did amiſs
'in inducing the *Councel* of
'*Trent* to eſtabliſh certain *Rules*
'and *Definitions* from which it
'might not be lawfull to depart:
'for indeed there is no remedy
'but that ſometimes we muſt de-
'part from them: nor can it be
'diſſembled that both the wri-
'ters of our *Order*, and the *Do-*
'*minicans* have departed from
'them in that great war and *Tra-*
'*gedy* lately raiſed at *Rome* about
'*Grace* and *Freewill*: For it is not
'our purpoſe that the writings of
'our men ſhould be ſo ratified
'that they may not be changed,
'ſo that they be of our *Order*
'which change them: ſo by the
'ſame liberty which *Dæmon Jo-*
'*annes* hath taken in delivering
the

'the King of *Britain* from the 'danger of *Depoſition*; (*becauſe as* 'yet no ſentence is given againſt 'him) and alſo from many other '*Canons* which others think may 'juſtly be diſcharged againſt him, 'it will be as lawfull for us, when 'that *Kingdom* ſhall be enough 'ſtupified with this our *Opium* to 'reſtore thoſe *Canons* to their 'former vigour, and to awake 'that ſtate out of her *Lethargy*, 'either with her own heat, in-'teſtine war, or by ſome *Medi-'cine* drawn from other places: 'for *Princes* have all their ſecu-'rities from our indulgence, and 'from the ſlack and gentle inter-'pretation of the *Canons*: they 'are but priviledges which ſince 'they are derived, and receive 'life from us, they may be by us 'diminiſhed, revoked and annul-'led: for as it was lawfull for '*Mariana* to depart from the 'doctrin of the *Councel* of *Con-'ſtance*, ſo it was lawfull for *Cot-'ton* to depart from *Mariana*, 'which notwithſtanding, we would

'would have only lawfull for our
'*Order* to whom it is given to
'know times and ſecrets of ſtate:
'for we ſee the *Sorboniſts* them-
'ſelves (which may ſeem to have
'an *Ariſtocratical papacy* a-
'mongſt themſelves) though they
'laboured to deſtroy the doctrin
'of *Mariana*, did yet wiſely for-
'bear to name him or any other
'*Jeſuit*, which was a modeſty
'that I did not hope for at their
'hands; ſince before I died they
Gretzer: Examen: ſpeculi fol:139.
'made one *Decree* againſt me:
'but yet therein I think ſome-
'what may be attributed to my
'patience and providence; who
'knowing their ſtrength and our
'own infancy, forbad all of my
'*Order* to make any anſwer to
'that *Decree* of theirs: neither
'were we ſo *Herculean* as to of-
'fer to ſtrangle Serpents in our
'cradle. But yet ſince after that
'time they have been often pro-
'voked by our men: (for I gave
'not ſo Iron a *Rule* and *Precept*
'to my *Diſciple* as *Francis* did to
'his, who would not have his

Rule

'Rule applyed to times & to new 'occaſions) certainly they might 'have bin excuſed if they had bin 'at this time ſharper againſt us. 'And if the *Parliament* of *Paris* 'thought it not fit to carry the 'matter ſo modeſtly in their *Ar-* 'reſt againſt *Mariana*, but made 'both the *Book* and the *Doctrin*, 'and the *Man* infamous: what 'ſhould we ſay more of it, but 'that it is a *Gyant* and a wilde 'beaſt which our men could ne- 'ver tame, for ſtill it cries and 'howles, *The Pope is bound* 'to proceed lawfully and Canoni- 'cally: and this they maliciouſly 'interpret of their own Laws, and 'of ancient *Canons*, which they 'hope to bring in to uſe again, by 'an inſenſible way of *Arreſt* and 'Sentences in that *Court*. This 'then is the point of which we 'accuſe *Machiavell*, that he car- 'ried not his Myne ſo ſafely but 'that the enemie perceived it ſtill. 'But we who have received the 'Church to be as a ſhip, do free- 'ly ſail in the deep ſea; we have

L' eſchuſ-
fier, f:25.
Id: fol:32.

an

'an *Ancor*, but we have not caſt
'it yet, but keep it ever in
'our power to caſt it and
'weigh it at our pleaſure. And
'we know well enough that as to
'ſailing ſhips, ſo to our ſailing
'Church, all rocks, all promon-
'tories, all firm and faſt places
'are dangerous, and threaten
'ſhipwrack, and therefore to be
'avoided; and liberty and ſea-
'room to be affected; yet I do
'not obſtinately ſay that there is
'nothing in *Machiavels Com-*
'*mentary* which may be of uſe to
'this Church. Certainly there
'is very much; but we are not
'men of that poverty that we
'need beg from others, nor dig-
'nifie thoſe things with our
'praiſes which proceed not from
'our ſelves. The Senate of
'*Rome* gave us heretofore a no-
'ble example of this temperance
'and abſtinence, which therefore
'refuſed to place *Chriſt* amongſt
'their *gods*, becauſe the matter
'was propoſed by the *Emperor*,
'and begun not in themſelves.

As

'As for that Particular wherein '*Machiavel* uſeth eſpecially to 'glory; which is that he brought 'in the liberty of diſſembling 'and lying, it hath neither foun-'dation nor colour: For not on-'ly *Plato* and other faſhioners of '*Commonwealths*, allowed the li-'berty of lying to Magiſtrates 'and to Phyſitians; but we alſo 'conſidering the Fathers of the 'Church, *Origen*, *Chryſoſtome*, '*Hierome*, have not only found 'that Doctrin in them, but we 'have alſo delivered them from al 'imputation and reprehenſion by 'this evaſion, *That it was lawfull 'for them to maintain that opinion 'till ſome definition of the Church 'had eſtabliſhed the contrary*: 'Which certainly (though this 'ſhould not be ſo openly ſpoken 'of) as yet was never done. But 'yet we have departed from this 'doctrin of free lying, though it 'were received in practice, excuſed 'by the Fathers, ſtrengthened by 'examples of Prophets and An-'gels in the Scriptures, and ſo al-moſt

Obſervat: in Caſſianum, fol: 736. ex collat: 19.

'most eſtabliſhed by the Law of
'*Nations* and *Nature*; only for
'this reaſon, becauſe we were
'not the firſt *Authors* of it. But
'we have ſupplied this loſs with
'another doctrin leſs ſuſpicious;
'and yet of as much uſe for our
'Church; which is *Mentall reſer-*
'*vation*, and *Mixt propoſitions*.
'The liberty therefore of lying
'is neither new nor ſafe, as almoſt
'all *Machiavels* precepts are ſo
'ſtale and obſolete, that our *Se-*
'*rarius* uſing I muſt confeſs, his
Tribares lib: 2. c: 4. 'Jeſuiticall liberty of wilde anti-
'cipation, did not doubt to call
'*Herod* who lived ſo long before
'*Machiavel*, a *Machiavelian*.
'But that at one blow we may
'cut off all his reaſons and all his
'hopes, this I affirm, this I pro-
'nounce, That all his books and
'all his deeds tend only to this,
'that thereby a way may be pre-
'pared to the ruine and deſtructi-
'on of that part of this kingdom
'which is eſtabliſhed at *Rome*:
'for what elſe doth he endeavor
'or go about, but to change the
form

'forme of Common-wealth, 'and ſo to deprive the people '(who are a ſoft, a liquid, and 'ductile mettall, and apter for 'our impreſſions) of all their 'liberty, and having ſo deſtroy-'ed all civility and re-publick, 'to reduce all States to Monar-'chies; a name which in ſecular 'States, we doe ſo much abhor, '(I cannot ſay it without teares) 'but I muſt ſay it, that not any 'one Monarch is to be found, 'which either hath not with-'drawn himſelfe wholly from our 'kingdome, or wounded and en-'damaged in ſom weighty point; 'hereupon our *Cotton* confeſſeth, 'that the authority of the Pope is 'incomparably leſſe then it was, 'and that now the *Chriſtian* 'Church, (which can agree to 'none but the *Romans*) is but a 'diminutive. And hereupon al-'ſo it is, that the Cardinalls, who 'were wont to meet oftener, 'meet now but once in a week, 'becauſe the buſineſſes of the 'Court of *Rome* grow fewer. To for-

De la meſſe, fol: 358.

Synta. Tholoſ: lib 15. c:4. v: 7.

‹ forbeare therefore mentioning
‹ of the Kings of *Britain* & *Den-*
‹ *marke*, and the other Monarchs
‹ of the first sort, which have ut-
‹ terly cast off *Rome* ; even in
‹ *France*, our enemies are so much
‹ encreased that they equall us al-
‹ most in number : and for their
‹ strength, they have this advan-
‹ tage above us, that they agree
‹ within themselves and are at u-
‹ nity with their neighbour Re-
‹ formed *Churches* ; whereas our
‹ men which call themselves *Ca-*
‹ *tholick* there, do so much differ
‹ from the *Roman Catholick*, that
‹ they do not only prefer Coun-
‹ cels, but even the *King* before
‹ the *Pope*, and ever more op-
‹ pose those their two great *Giants*
‹ *Gog*, and *Magog*, their Parlia-
‹ ment of *Paris*, and their *Col-*
‹ *ledge* of *Sorbon*, against all our
‹ endeavours. Besides all this,
‹ we languish also miserably in
‹ *Spain*, where *Clergy-men, if they*
‹ *break their fealty to their Lord,*
‹ *are accused of treason* ; where
‹ *Ecclesiasticall persons are subject*
‹ *to*

Scap: de Jure non cript: l. 1. c. 6. Ibid: c: 16

to *secular judgment*. and, *if they be sacrilegious, are burnt by the Ordinary Magistrate*; which are doctrines and practices, contrary and dangerous to us. And though they will seem to have given almost half the Kingdom to the Church, and so to have divided equally: yet those Grants are so infected, with pensions, and other burdens, by which the Kings servants, and the younger sorts of great persons are maintained, that this greatness of the Church there, is rather a dropsie then a sound state of health established by well-concocted nourishment, and is rather don to cast an envy upon the Church, then to give any true majesty to it. And even in usurping *Eccleſiasticall Jurisdiction*; the Kings of *Spain* have not only exceeded the kings of *France*, but also of *Britany*; For (saies *Baronius* of that King) *there is now risen up a new head, a monster and a wonder: He Excommunicates, and*

Ibid.c.25

De Regno Sicilia.

'he Absolves, And he practises
'this power even against Bishops
'and Cardinals. He stops Ap-
'peals, and he acknowledges no Su-
'periority in the Sea of Rome, but
'only in case of Prevention: And
'therefore, the name Monarch,
'is a hatefull and execrable name
'to us. Against which, *Baron-*
'us hath thundred with such vio-
'lence, such fiercenesse, and such
'bitternesse, that I could hardly
'add any thing thereunto, if I
'should speak (unspeakable
'*Emperor*) with thine own
'tongue for he calls it an *Anti-*
'christine name, and a *Tower of Ba-*
'bel, and threatens destruction
'to that King (though himself
'were his subject) except he for-
'beare the name. In the mean
'time, he resolves him to be a Ty-
'rant, and pronounces him to
'stand yearly excommunicate by
'the *Bulla Cœna*. Neither doth
'he offer to defend himselfe with
'any other excuse, when a Car-
'dinall reprehended his fiercenes
'toward the King then this; *An*

'*Imperium*

'*Imperious zeale hath no power to*
'*spare God himselfe.* And yet he
'confesseth, that this zeale was
'kindled by the *Popes speciall com-*
'*mand*, and by his *Oath* taken, as
'Cardinall. Neither hath our
'*Bellarmine* almost any other
'cause of advancing *Monarchical*
'government so much as he doth,
'then thereby to remoove all Se-
'cular men from so great a digni-
'ty, and to reserve it only to the
'*Church.*' It was therefore well
'done of that *Rebullus* (who now
'begins to be known in this State)
'when having surfeted with ca-
'lumnies against the *French*
'Church and her Ministers, he
'hath dared of late to draw his
'Pen, and to joyne battell against
'a most puissant forrain Prince:
'he did well (I say) and fitly,
'when he called *Bellarmine* and
'*Baronius, The Sword and Buck-*
'*ler of the Roman Church.* And
'I cannot choose but thanke him
'for affoording the Title of *Sword*
'to our *Order*; as well, because
'after so many Expositions of

Reſp. ad Card. Co-lum.

Salmo-nees.

'those words, (*Behold, heer are two swords*) which our side hath 'gathered, to establish a temporall Jurisdiction in the *Pope*, and 'which our Adversaries have removed, worn out, or scorned, 'this man hath relieved us with a 'new, and may seem to intend by 'the *two swords*, the *Popes Excommunications*, and the *Jesuites Assassinates*, and *King-killings*; as 'also becausse he hath reserved to 'our *Order* that soveraigne dignity, that as God himselfe was 'pleased to defend his Paradice 'with fire and sword, so we stand 'watchfull upon the borders of 'our Church not only provided, 'as that *Cherubin* was with fire 'and sword, but with the later invention of *Gunpouder*; about the 'first inventour whereof I wonder, why *Antiquaries* should 'contend, whether it were the 'Devil or a *Fryer*, since that may 'be all one. But as (O unspeakable *Emperour*) you have almost in all things indeavoured 'to imitate God: so have you 'most throughly performed it in

'us; for when God attempted
'the *Reformation* of his Church,
'it became you also to reforme
'yours. And accordingly by your
'*Capuchins*, you did reform your
'*Franciscans*, which before we
'arose were your chiefest Labou-
'rers and Workmen: and after,
'you reformed your *Capuchins*,
'by your *Recolets*. And when you
'perceived that in the Church
'God, some men proceeded
'so farre in that Reformation,
'that they endeavoured to draw
'out, not onely all the peccant
'and dangerous humours, but
'all her beauty, and extorior
'grace and ornament, and even
'her vitall spirits with her cor-
'rupt blood, and so induce a
'leanneſſe and ill-favouredneſſe
'upon her, and thought to cure a
'rigid coldneſs with a Fever; you
'also were pleased to follow that
'example, and so in us did reform
'and awaken to higher enter-
'prises the dispositions as well of
'the *Circumcellions* as of the *Aſ-*
'*ſaſſins*: for we do not limit our

Hypocr: l. 4. Aphor. 57.

'selves in that low degree of the 'Circumcellions, when we urge 'and provoke others to put us to 'death; nor of the *Assassins*, 'which were hired to kill some 'Kings which passed through 'their quarter: so we exceed 'them both, because we do these 'things voluntarily for nothing, 'and every where. And as we 'will be exceeded by none in the 'thing it selfe: so to such things 'as may seem mysticall and signi-'ficant, we oppose mysticall 'things. And so lest that *Canon*; *Carranca stat. Synod. N. 41*

'*That no Clergy-man should wear* 'a knife with a point, might seem 'to concern us, by some prophe-'ticall relation, we in our *Rule* 'have opposed this precept, *That* '*our knife be often whetted*, and so 'kept in an apt readiness for all 'uses: for our divination lies in 'the contemplation of entrails; 'in which Art we are thus much 'more subtile then those amongst 'the old *Romans*, that we consi-'der not the entrails of *Beasts*, 'but the entrails of *Souls*, in con-fessions, *Regul. Iesuit. cap. præfect. Refector.*

'sessions, and the *Entrails* of *Princes* in treasons, whose hearts we doe not beleeve to be with us till we see them: let therfore this pratling *Secretary* hold his tongue, and be content that his Book be had in such reputation as the world affords to an *Ephemerides* or yearly *Almanack*, which being accommodated to certain places and certain times, may be of some short use in some certain place: and let the *Rules* and *Precepts* of his Disciples, like the *Canons of Provinciall Councels*, be of force there where they were made; but only ours which pierce and passe through all the world, retain the strength and vigor of *Universall Councels*. Let him enjoy some honorable place amongst the *Gentiles*; but abstain from all of our sides: neither when I say, *Our side*, doe I onely mean modern men: for in all times in the *Roman* Church there have been *Friers* which have farre exceeded *Machiavel*.

Truly I thought this Oration of *Ignatius* very long: and I began to think of my body which I had so long abandoned, lest it should putrifie, or grow mouldy, or be buried; yet I was loath to leave the Stage till I saw the Play ended. And I was in hope that if any such thing should befall my body, the Jesuits, who work *Miracles* so familiarly, and whose reputation I was so carefull of in this matter, would take compassion upon me, and restore me again. But as I had sometimes observed,

Feathers or strawes swim on the waters face,
Brought to the Bridge, where through a narrow place
The water passes, thrown back, and delay'd;
And having danc'd awhile, and nimbly plaid
Upon the watry circles, Then have bin
By the streams liquid snares, and jaws suck'd in,
And sunk into the womb of that swoln bourn, Leave

Leave the beholder desperate of return:

So I saw *Machiavel* often put forward, and often thrust back, and at last vanish. And looking earnestly upon *Lucifers* countenance, I perceived him to be affected towards *Ignatius*, as *Princes*, who though they envy and grudge that their great Officers should have such immoderate means to get wealth; yet they dare not complain of it, lest thereby they should make them odious and contemptible to the people: so that *Lucifer* now suffered a new *Hell*: that is, the danger of a *Popular Devill*, vainglorious, and inclined to Innovations there. Therefore he determined to withdraw himselfe into his inward chamber, and to admit none but *Ignatius*: for he could not exclude him who had deserved so well; neither did he think it safe to stay without, and give him more occasions to amplifie his own worth, and undervalue all them there in publick, and

before so many vulgar *Devils*. But as he rose, a whole Army of souls besieged him. And all which had invented any new thing, even in the smallest matters, thronged about him, and importuned an admission. Even those which had but invented new attire for women, and those whom *Pancirolla* hath recorded in his *Commentaries* for invention of *Porcellan Dishes*, of *Spectacles*, of *Quintans*, of *Stirrups*, and of *Caviari*, thrust themselves into the troop. And of those which pretended that they had *squared the Circle*, the number was infinite. *But Ignatius* scattered all this cloud quickly by commanding, by chiding, by deriding, by force and violence. Amongst the rest, I was sorry to see him use *Petr Aretine* so ill as he did: For though *Ignatius* told him true when he boasted of his licentious pictures, that because he was not much learned, he had left out many things of that kind, with which the ancient Histories and Poems abound:

De rebus nuper inventis.

abound: and that therefore *Arevine* had not onely not added any new invention, but had also taken away all courage and spurs from youth, which would rashly trust, and rely upon his diligence, and seek no further, and so lose that infinite and pretious treasure of Antiquity. He added moreover, that though *Raderus*, and others of his *Order*, did use to geld *Poets* and other *Authors*: and here I could not chuse but wonder, why they have not gelded their *Vulgar Edition*, which in some places hath such obscene words as the *Hebrew* tongue, which is therfore also called *Holy*, doth so much abhor, that no obscene things can be uttered in it, insomuch that (as one of them very subtilly notes) the Starre of *Venus* is very seldome called by that name in Scripture: for how could it be, the word being not in *Hebrew*? yet (said he) ourmen doe not geld them to that purpose. that the memory thereof should be abolished: but that when

Harlay defence des Jesuit. fol. 12.

when themſelves had firſt tried whether *Tyberius* his *Spintria*, and *Martialis Symphlegma*, and others of that kinde, were not rather *Chymera's*, and ſpeculations of luxuriant wits, then things certain and conſtant, and ſuch as might be reduced to an Art and method in licentiouſneſſe; (for Jeſuits never content themſelves with the *Theory* in any thing, but ſtraight proceed to practice) they might after communicate them to their own *Diſciples* and *Novitiates*: for this Church is fruitful in producing *Sacraments*, and being now loaded with *divine ſacraments*, it produces *Morall Sacraments*. In which, as in the Divine, it binds the *Laity* to one *ſpecies*; but they reſerve to themſelves the divers forms, and the ſecrets and myſteries in this matter, which they finde in the *Authors* whom they geld. Of which kinde I think they gives little glimmering and intimation, when in the life of their laſt made *Goddeſſe*, *Franciſca Romana*, they

ſay:

ay, That the Bed where she lay with her Husband, was a perpetual Martyrdome to her, and a shop of miracles. But for all this, since *Aretine* was one, who by a long custome of libellous and contumelious speaking against Princes, had got such a habit, that at last he came to diminish and disesteem God himselfe. I wonder truly, that this *Arch-Jesuite*, though he would not admit him to any eminent place in his *Triumphant Church*, should deny him an office of lower estimation. For truly to my thinking he might have been fit, either to serve *Ignatius*, as *Master of his pleasures*, or *Lucifer* as his *Cryer*: for whatsoever *Lucifer* durst think, this man durst speak. But *Ignatius*, who thought himselfe sufficient for all uses, thrust him away, and when he offered upward, offered his staffe at him: Nor did he use *Christopher Columbus* with any better respect; who having found all ways in the earth and sea open to him, did not

Valla de rebus fol. 24.

not fear any difficulty in Hell, but when he offered to enter *Ignatius* staid him, and said, 'You 'must remember sir, that if this 'kingdom have got any thing by 'the discovery of the *West Indies*, 'all that must be attributed to 'our *Order*: for if the opinion of 'the *Dominicans* had prevailed 'That the Inhabitants should be 'reduced only by preaching and 'without violence, certainly their 'two millions of men would scarce in 'so many ages have been brought 'to 150 which by our means was 'so soon performed. And if the 'Law made by *Ferdinando* only 'against *Canibals*; That all which 'would not be *Christians* should be 'bondslaves, had not been extended into other Provinces, we 'should have lacked men to dig 'us out that benefit which their 'Countreys afford. Except we 'when we took away their old 'Idolatry, had recompenced 'them with a new one of ours, 'except we had obtruded to those 'ignorant and barbarous people,

Metalius Metellus, præfat. in Osorium.

sometime

'ſometimes natural things, ſome-
'times artificial, and counterfeit
'in ſtead of miracles. and except
'we had been alwaies ready to
'convey and to apply this Medi-
'cine made of this precious *A-*
'*merican* dung unto the Princes
'of *Europe*, and their *Lords* and
'*Councellours*, the profit by the
'only diſcovery of theſe places
'(which muſt of neceſſity be re-
'ferred to fortune) would have
'been very little; yet I praiſe
'your perſeverance and your pa-
'tience: which (ſince that ſeems
'to be your principal vertue)
'you ſhall have good occaſion to
'exerciſe here, when you remain
'in a lower and remoter place,
'then you think belongs to your
'merits. But although *Lucifer*
being put into a heat, and almoſt
ſmothered with this troop and
deluge of pretenders, ſeemed to
have admitted *Ignatius* as his
Lieutenant, or *Legat à latere*, and
truſted him with an abſolute
power of doing what he would,
yet he quickly ſpied his own er-

rour,

ror and danger thereby. He began to remember how forcibly they use to urge the *Canon Alius*; by which the King of *France* is said to have been deposed, not for his wickedness, but for his infirmity and unfitness to govern: and that Kings do forfeit their dignity if they give themselves to other matters, and leave the government of the State to their Officers. Therefore *Lucifer* thought it time for him to enter into the business, lest at last *Ignatius* should prescribe therein; by which title of prescription he well knew, how much the Church of *Rome* doth advance and defend it self against other Princes. And though he seemed very thankfull to *Ignatius* for his delivery from this importunate company, yet when he perceived that his purpose was to keep al others out, he thought the case needed greater consideration; For though he had a confidence in his own *Patriark* which had long before posset that place, and in whose compa-

Paris de puteo, de syndicat. de excess. regn.

Sophronius cap. 45. Consuetud.

ny

ny (as an *Abbot* said to the *Devil*, who after long intermission, now tempted him) *he was grown old*, and doubted not but that they would defend their right, and oppose themselvs against any innovation which *Ignatius* should practise, yet if none but he in a whole age should be brought in, he was afraid that this singularity would both increase his courage and spirit, and their reverence and respect towards him. Casting therefore his eyes into every corner, at last a great way off he spied *Philip Nerius*: who acknowledging in his own particular no especial merit towards this kingdom, forbore to press nearer the gate, but *Lucifer* called to his remembrance, that *Nerius* and all that *Order*, of which he was the *Author*, which is called *Congregatio Oratorii*, were erected, advanced, and dignified by the *Pope*, principally to this end, that by their incessant Sermons to the people, of the lives of Saints, and other *Eccles.*

astick

ſtick *Antiquities*, they might get a new reputation, and ſo the torrent, and general ſuperſtition towards the *Jeſuits* might grow a little remiſſer, and luke-warm, for at that time the Pope himſelf began to be afraid of the Jeſuits, for they begun to publiſh their *Paradox of Confeſſion and abſolution to be given by letters, and Meſſengers*, and by that means to draw the ſecrets of all Princes only to themſelves; And they had tryed and ſollicited a great *Monarch* who hath many dengnes upon *Italy* againſt the Pope and delivered to that Prince divers Articles, for the reforming of him. Now the *Pope* and *Lucifer* love ever to follow one anothers example: And therefore that which the one had done in the middle world, the other attempted in the lower. Hereupon he called for *Philip Nerius*, and gave him many evidences of a good inclination towards him. But *Nerius* was too ſtupid to interpret them aright. Yet *Ignatius*

tius spied them, and before *Lucifer* should declare himself any farther, or proceed too farr herein, left after he were far engaged, there should be no way to avert or withdraw him from his own propositions (for he saw there must be respect had of his honor and constancy) he thought it fittest to oppose now at the beginning. He said therefore, that 'he now perceived that *Lucifer* 'had not been altogether so 'much conversant with *Philip*, as 'with the *Jesuits*, since he knew 'not how much *Philip* had ever 'professed himself an enemy to 'him. (1) For he did not only 'deny all visions and apparitions, (2) and commanded one to spit 'in *Maries* face when she appear-'ed again, because he thought it 'was the *Devil*; (3) And drove 'away another that came to 'tempt a sick man, in the shape 'of a Physitian; (4) and was 'hardly drawn to believe any pos-'sessings; but (5) when three 'Devils did meet him in the way, to

(1) *Vita Nerii fol.* 107.
(2) *Fol.* 108.
(3) *Fol.* 212.
(4) *Fol.* 229.
(5) *Fol.* 19.

'to affright him, he neither 'thought them worthy of any 'Exorciſmes, nor ſo much as the 'ſigne of the Croſs, but meerly 'went by them, as though he 'ſcorn'd to look at them, and ſo 'deſpighted them with that neg-'ligence. It may be that he hath 'drawn others into Religion, but 'himſelf remained then in the 'Laity; in ſo much as I remem-'ber, that (6) I uſed to call him 'The Saints bell, that hangs with-'out, and calls others into the 'Church. (7) Neither do they 'which follow this Order, bind 'themſelves with any vow or 'oath; Neither do I know any 'thing for which this (8) king-'dom is beholding to him, but 'that e moved Baronius to 'write his Annals.

(6) Fol. 26.
(7) Fol. 313.
(8) Fol. 163.

To all this Nerius ſaid no-thing, as though it had been ſpo-ken of ſome body elſe. Without doubt, either he never knew, or had forgot that he had done thoſe things which they write of him. But Lucifer himſelf took the

the boldnes (having with some difficulty got *Ignatius* leave) to take *Nerius* his part: and proceeded so far, that he adventured to say, 'That *Baronius*, *Bozius* 'and others, which proceeded 'out of the *Hive* of *Nerius* had 'used a more free, open, and 'hard fashion against *Princes*, 'and better provided for the '*Popes direct jurisdiction* upon all 'kingdoms, and more stoutly de-'fended it than they, which un-'dertaking the cause more trem-'blingly, then becomes the Ma-'jestie of so great a business, ad-'hered to *Bellarmines* sect, and 'devised such crooked ways, and 'such perplexed intanglings, as 'by reason of the various and 'uncertain circumstances, were 'of no use: And that whatsoe-'ver *Nerius* his *Schollers* had 'performed, must be attributed 'to him, as the fruit to the root. *Ignatius* perceiving that *Lucifer* undertook all offices for *Nerius*, and became Judge, Advocate, and Witness, pursuing his former reso-

resolution, determined to interrupt him, lest when he had ingaged himself in *Nerius* commendation, he should thereby be bound to a reward. He therefore cryed out, 'What hath '*Nerius* done? what hath he or 'his followers put in execution? 'have they not ever been only 'exercised in speculations, and in 'preparatory doctrins? Are their 'books which are written of the 'Jurisdiction of the Pope, to any 'better use than Physicians 'Lectures of Diseases, and of 'Medicines? whilst these Receits 'lie hid in Physicians books and 'no body goes to the Patient, no 'body applyes the Medicines to 'the Disease. What good, what 'profit comes by all this? what 'part, what member of this languishing body have they undertaken? In what Kingdome 'have they corrected these humours which offend the Pope, 'either by their Incision or cauterising? what state have they 'cut up into an Anatomy? what

Sceliton

stellion have they provided for the instruction of posterity? Do they hope to cure their diseases by talking and preaching as it were with charms and enchantments? If *Nerius* shall be thought worthy of this honour, and this place, because out of his Schollers writings something may be gleaned, which may be applyed to this purpose, why should we not have *Beza* and *Calvin*, and the rest of that sort here in hell, since in their books there may be some things found which may be refited to this purpose? But since their scope was not to extirpate Monarchies, since they published no such Canons and *Aphorismes* as might be applyed to all cases, and so brought into certain use and consequence, but limited theirs to circumstances which seldome fall out, since they delivered nothing dangerous to Princes, but where in their opinion, the Soveraigntie resides in the *People*, or in certain

'tain *Ephory*, since they never
'said, that this power to violate
'the person of a Prince, might ei-
'ther be taken by any private
'man, or committed to him, and
'that therefore none of their Dis-
'ciples hath ever boasted of hav-
'ing done any thing upon the
'person of his Soveraigne: we
'see that this place hath ever been
'shut against them: there have
'bin some few of them (though
'I can scarce afford those men the
'honour to number them with
'*Knox* and *Goodman*, and *Buchi-*
'*nan*) which following our ex-
'amples, have troubled the peace
'of some States, and been injuri-
'ous to some Princes, and have
'been admitted to some place
'in this Kingdome; but since
'they have performed nothing
'with their hands nor can excuse
'themselves by saying, they were
'not able: (for wherein was
'*Clement*, or *Ravillac* more a-
'ble than they, or what is not
'he able to do in the middest
'of an Army, who despiseth

'his

'his own life? they scarce e-'ver aspire, or offer at this se-'cret and sacred *Chamber*. *Lu-'cifer* had a purpose to have re-'plied to this: That perchance 'all their hands which had bin 'imbrued in the bowells of Prin-'ces were not so immediatly ar-'med by the *Jesuites*, as that they 'were ever present at all consul-'tations and resolutions: (and 'yet he meant to say this, not as 'sworn witnesse, but as *Lucifer* 'himselfe, and the father of lies, 'in which capacitie he might say 'any thing.) But that it was e-'nough that Confessors doe so 'possesse them with that doctrine 'that it is not now proposed to 'them as *Physick*, but as naturall 'food, and ordinary diet; and 'that therfore for the perfor-'mance of these things, a *Jesuites* 'person is no more requisite, then 'that the heart of a man, because 'it sends forth spirits into every 'limbe, should therefore be pre-'sent in every limbe: that when 'it was in use for the *Consuls* of

Brisson de formul. l. 1.

Reinsulk Manual. Francis-can. cap. 9

'*Rome* for the the safety of their
'Country and army, to devote
'themselves over to the infernall
'*Gods*, it was lawfull for them-
'selves to abstain and forbeare the
'Act, and they might appoint any
'Souldier for that *Sacrifice*: and
'that so the *Jesuits* for the per-
'formance of their resolution,
'might stir up any amongst the
'people: (for now they enjoy
'all the priviledges of the *Fran-*
'*ciscans*, who say; *That the name*
'*of People, comprehends all which*
'*are not of their Order*;) And
'that if this be granted, *Arrius*
'his Schollers are inferiour to
'none; with whose bookes if all
'the *Jesuits* should perish) the
'Church might content her self,
'and never fear dearth nor lean-
'nesse. This *Lucifer* would have
spoken; but he thought it bet-
ter and easier to forbeare: for he
observed, that *Ignatius* had given
a sign; and that all his troupes
which were many, subtile, and fu-
rie, set up their bristles, grambled,
and compacted themselves into

one

one body, gathered, produced, and urged all their evidence, whatsoever they had done, or suffered. There the *English Legion*, which was called *Capestrata*, which *Campian* led, and (as I thinke) *Garnet* concluded, was fiercer than all the the rest. And as though there had been such a second *Martirdome* to have been suffered, or as though they might have put off their *Immortallity*, they offered themselves to any imployment. Therefore *Lucifer* gave *Nerius* a secret warning to withdraw himself, and spoke no more of him; and despairing of bringing in an other, began earnestly to thinke, how he might leave *Ignatius* out. This therefore he said to him: 'I am sorry 'my *Ignatius*, that I can neither 'find in others, deserts worthy of 'this place, nor any room in this 'place worthy of your deserts. If 'I might die, I see there would 'be no long strife for a Successor: 'For if you have not yet done 'that act which I did at first in

'*Heaven*, and thereby got this
'Empire, this may excuse you,
'that no man hath been able to
'tell you what it was: For if any
'of the *Ancients* say true when
'they call it *Pride*, or *Licentious-*
'*nesse*, or *Lying*; or if it be in any
'of the *Casuists*, which profesſe
'the Art of sinning, you cannot
'be accuſed of having omitted it.
'But ſince I may neither forſake
'this *kingdome*, nor divide it, this
'only remedy is left: I will write
'to the Biſhop of *Rome*, he ſhall
'call *Galileo* the *Florentine* to
'him, who by this time hath
'throughly inſtructed himſelfe of
'all the Hills, Woods, and Cities
'in the new world, the *Moon*.
'And ſince he effected ſo much
'with his firſt *Glaſſes*, that he
'ſaw the *Moon* in ſo neer a di-
'ſtance, that he gave himſelfe ſa-
'tisfaction of all, and the leaſt
'parts in her, when now being
'grown to more perfection in his
'Art, he ſhall have made new
'*Glaſſes* and they received a hal-
'lowing from the *Pope*, he may
draw

Nuncius Sydereus.

'draw the *Moon*, like a Boat floa-
'ting upon the water, as neer the
'Earth as he will. And thither
'(because they ever claim that
'those imployments of discove-
'ry belong to them) shall all the
'*Jesuits* be transferred, and easily
'unite and reconcile the *Lunatick*
'*Church* to the *Roman Church*:
'without doubt, after the *Jesu-*
'*ites* have been there a little
'while, there will soon grow na-
turally a *Hell* in that world also:
'over which, you *Ignatius* shall
'have dominion, and establish
'your kingdom and dwelling
'there. And with the same ease
'as you passe from the earth to
'the *Moon*, you may passe from
'the *Moon* to the other *stars*,
'which are also thought to be
'worlds, and so you may beget
'and propagate many *Hells*, and
'enlarge your *Empire*, and come
'neerer unto that high seate,
'which I left at first. *Ignatius*
had not the patience to stay till
Lucifer had made an end; but as
soon as he saw him pause, and

take breath, and look, first upon his face, to observe what change were there, and after to cast his eye to another place in Hell, where a great noyse was suddenly rayſed: he apprehended this intermiſſion, and as though *Lucifer* had ended, he ſaid: 'That of 'Lucifers affection to the *Roman* 'Church, and to their *Order*, e- 'very day produced new Teſtimo- 'nies: and that this laſt was to 'be accounted as one of the grea- 'teſt. That he knew well with 'how great devotion the Biſhop 'of *Rome* did ever embrace and 'execute all councels proceding 'from him: And that therefore 'he hoped, that he would reſerve 'that imployment for the *Jeſuits* 'and that *Empire* for him their 'founder: and that he beleeved 'the *Pope* had thought of this be- 'fore; and at that time when he 'put *Parſons* the *Engliſh Jeſuite* 'in hope of a *Cardinalſhip*, he had 'certainely a reference to this 'place, and to this *Church*: That 'it would fall out ſhortly, that

all

'all the dammages, which the *Roman Church* hath lately suffered upon the earth, shall be recompenced only there. And that now this refuge was opened if she should be reduced into greater streights, or if she should be utterly exterminated, the world would not much lament and mourne for it. And for the entertainment of the *Jesuites* there, there can be no doubt made at this time, when, (although their profession be to enter whether Princes will or no) all the Princes of the World will not only graciously afford them leave to go, but willingly and cheerfully accompany them with Certificates, and Demissory letters. nor would they much resist it, if the Pope himself would vouchsafe to go with them, and so fulfill in some small measure, that Prophecie of his *Gerson*, *De Auferibilitate Papæ*. Besides this, a woman governs there; of which sex they have

'ever made their profit, which
'have attempted any *Innovation*
'in religion; with how much
'diligence were the two *Empref-*
'*ses*, *Pulcheria* and *Eudoxia*, so-
'licited by the *Pope* for the eſta-
'bliſhing of *Eaſter*? how ear-
'neſtly did both *Pelagius* and the
'*Pope* ſtrive by their letters to
'draw the *Empreſs* to their ſide?
'For ſince *Julia* had that honour
'given to her in publique coyns
'that ſhe was called *the Mother*
'*of the Armie*, *the Mother of the*
'*Gods*, *and of the Senate*, *and the*
'*Mother of her Countrey*: Why
'may not Women inſtructed by
'us, be called *Mothers of the*
'*Church*? Why may not we
'relye upon the Wit of Women,
'when once, the Church deliver-
'ed over her ſelf to a Woman-
'Biſhop? and ſince we are re-
'puted ſo fortunate in obtaining
'the favour of Women, that
'*Women are forbid to come into*
'*our houſes*; and we are forbid
'*to take the charge of any Nunn*,
'ſince we have had ſo good ex-
perience

Rog. Je-ſuit. fol. 73.
Ibid. fol. 47.

'perience of their favour in all 'the *Indies*, or at leaſt have 'thought it fit, that they which 'have the charge to write our 'anniverſarie letters from thence 'ſhould make that boaſt, and add 'ſomething to the truth, both be-'cauſe the ancient *Heretiques* held 'that courſe in inſinuating their 'opinions, and becauſe they 'which are acquainted with our 'practices, will think any thing 'credible, which is written of us 'in that behalf, why ſhould we 'doubt of our fortune in this 'Queen, which is ſo much ſub-'ject to alterations and paſſions? 'ſhe languiſhes often in the ab-'ſence of the Sun, and often in 'Eclipſes falls into ſwounds, and 'is at the point of death. In theſe advantages we muſt play our parts, and put our devices in practiſe: for at theſe times any thing may be drawn from her. Nor muſt we forbear to try what verſes and incantations may work upon her: For in thoſe things which the Poets writ

'though they themselves did not
'believe them, we have since
'found many truths, and many
'deep mysteries: nor can I call
'to minde any woman which ei-
'ther deceived our hope, or esca-
'ped our cunning, but *Elizabeth*
'of *England*; who might the ra-
'ther be pardoned that, becaule
'she had put off all affections of
'women. The principal dignity
'of which sex (which is to be a
'mother) what reason had she to
'wish or affect, since without
'those womanish titles, unwor-
'thy of her, of wife and mother,
'such an heir was otherwise pro-
'vided for her, as was not fit to
'be kept any longer from the in-
'heritance. But when I, who
'hate them, speak thus much in
'the honour of these two Princes,
'I finde my self carried with the
'same fury as those beasts were,
'which our men say, did some-
'time adore the Host in the Mass.
'For it is against my will, that I
'pay thus much to the *Manes* of
'*Elizabeth*; from scorning of

'which

'which word *Manes*, when the 'King of great *Britain* writ it, I 'would our Parlons had forborn, 'since one of our own Jesuits 'useth the same word, when re-'prehending our adversaries, he 'saies, *That they do insult upon Garnets Manes*. And yet this *Elizabeth* was not free from all 'Innovation, For the ancient 'Religion was so much worn out, 'that to reduce that to the for-'mer dignity, and so to renew it, 'was a kinde of Innovation: and 'by this way of Innovating she 'satisfied the infirmity of her sex, 'if she suffered any: for a little 'Innovation might serve her, who 'was but a little, a woman. Nei-'ther dare I say that this was pro-'perly an Innovation, lest there-'by I should confess, that *Luther* 'and many others which live in 'banishment in *Heaven* far from 'us, might have a title to this 'place, as such Innovators. But 'we cannot doubt, but that this 'Lunatick Queen will be more in-'clinable to our Innovations: for 'our

Heissius ad Aphor Jesuit. fol. 135.

'our *Clavius* hath been long familiarly converſant with her: 'what ſhe hath done from the 'beginning, what ſhe will do 'hereafter, how ſhe behaves her 'ſelf toward her neighbour kingdoms, the reſt of the ſtars, and 'all the planetary, and firmamentary worlds, with whom ſhe is 'in league and amity, and with 'whom at difference, he is perfectly inſtructed, ſo he have his '*Ephemerides* about him. But '*Clavius* is too great a perſonage 'to be beſtowed upon this *lunatick Queen*, either as her Counceller, or (which were more to 'our profit) as her Confeſſor. So 'great a man muſt not be caſt away upon ſo ſmall a matter. Nor 'have we any other beſides, 'whom upon any occaſion we 'may ſend to the Sun, or to the 'other worlds, beyond the world. 'Therefore we muſt reſerve *Clavius* for greater uſes. Our '*Herbeſtus*, or *Buſæus*, or *Vocius* '(and theſe be all which have 'given any proof of their knowledge

ledg in *Mathematicks*, although they be but taſtleſs, and childiſh, may ſerve to obſerve her aſpects and motions, and to make *Catechiſmes* fit for this *Ignatick Church:* for though *Garnet* had *Clavius* for his *Maſter*, yet he profited little in the Arts, but being filled with *Bellarmines Dictates*, (who was alſo his *Maſter*) his minde was all upon *Politicks*. When we are eſtabliſhed there, this will add much to our dignity, that in our letters, which we ſend down to the earth, (except perchance the whole *Roman Church* come up to us into the *Moon*) we may write of what miracles we liſt: which we offered to do out of the *Indies*, and with good ſucceſs, till one of our *Order*, in ſimplicitie, and ingenuity, fitter for a *Chriſtian*, then a Jeſuite, acknowledged and lamented that there were no *miracles* done there. Truly, it had been better for us to have ſpit all thoſe five *Brothers*, *Acoſtas*,

Eudæm. Joan. Apol. pro Garnet. c. 5.

Acoſta de procur. Ind. Salu. l. 2, c. 9.

'ſtas, out of our *Order*, then that a-
'ny one of them ſhould have vo-
'mited this reproach againſt us, it
'is of ſuch men as theſe in our
'*Order*, that our *Gretzer* ſayes,
'*There is no body without his Ex-*
'*crements*, becauſe though they
'ſpeak truth, yet they ſpeak it too
'rawly. But as for this contem-
'plation, and the eſtabliſhing of
'that government, (though it be
'a pleaſant conſideration) we
'may neither pamper our ſelves
'longer with it now, nor de-
'tain you longer therein. Let
'your *Greatneſs* write, let the
'*Pope* execute your counſell, let
'the *Moon* approach when you
'2 think fit. In the mean time let
'me uſe this Chamber as a reſting
'place. For though Pope *Grego-*
'*rie* were ſtrucken by the Angel
'with a perpetuall pain in his ſto-
'mack and feet, becauſe he com-
'pelled God by his prayers to
'deliver *Trajan* out of *Hell*, and
'transferre him to *Heaven*, and
'therefore God, by the mouth of
'*Gregorie*, took an aſſurance for
all.

De ſtudiis Jeſuit. abſtruſ. c. 5.

Bellar. de Purg. l. 2. c. 8.

all his *Successors*, that they should never dare to request the like again: yet when the *Pope* shall call me back from hence, he can be in no danger, both because in this contract God cannot bee presumed to have thought of me, since I never thought of him, and so the contract therein voyd; and because the condition is not broken, if I be not removed into *Heaven*, but transferred from an earthly *Hell* to a *Lunatique Hell*. More then this he could not be heard to speak: For that noyse, of which I spoke before, increased exceedingly, and when *Lucifer* asked the cause, it was told him, That there was a soule newly arrived in *Hell*, which said, that the *Pope* was at last intreated to make *Ignatius* a Saint, and that he hastened his Canonization, as thinking it an unjust thing, that when all Artificers and prophane Butchers had particular Saints to invocate, onely these spirituall Butchers,

and

'and *King-killers*, should have 'none. For when the Jesuit *Cotton* in those questions which by vertue of his invisible privilege he had provided for a possest person, amongst others, dangerous both to *England* and *France*, had inserted this question: *What shall I doe for Ignatius his canonizing?* and found at last, that *Philip King of Spain*, and *Henry King of France*, contended by their Ambassadors at *Rome*, which of them should have the honour of obtaining his canonizing (for both pretending to be King of *Navarre*, both pretended that this right and honour belonged to him; and so both deluded the Jesuits:) For *D' Alcalà* a *Franciscan*, and *Penafort* a *Facobite*, were by *Philips* means canonized, and the Jesuite left out. At last he despaired of having any assistance from these Princes; nor did he think it convenient, that a Jesuit should be so much beholding to a King, since *Baronius* was already come to that height

Pierre Mathieu. In Nar. 4

Litera ejus ad Philip. 3.

and

and constancy, that being accused of som wrongs done to his King, he did not vouchsafe to write in his own excuse to the King, till the *Conclave* which was then held, was fully ended, lest (as himselfe gives the reason) if he had then been chosen *Pope*, it should be thought he had been beholden to the King therein. For these reasons therfore they labour the *Pope* themselves. They confess, that if they might chuse, they had rather he should restore them into all which they had lost in *France* and *Venice*, then that *Ignatius* should be sent up into *Heaven*; and that the Pope was rather bound to doe so, by the Order which God himselfe seems to have observed in the *Creation* where he first furnished the *Earth*, and then the *Heavens*, and confirmed himselfe to be the *Israelites God* by this *Argument*, that he had given them the Land of *Canaan* and other temporall blessings. But since this exceeded the Popes omnipotence in earth,

Gen. 2. 4.

Gen. 17. 8.

it

it was fit he should try what he could doe in *Heaven*. Now the *Pope* would fain have satisfied them with the Title of *Beatus*, which formerly upon the intreaty of the Princes of that *Family* he had afforded to *Aloisius Gonzaga* of that *Order*. He would also have given this Title of *Sanctus* rather to *Xaverius*, who had the reputation of having done *Miracles*. Indeed he would have done any thing, so he might have slipped over *Ignatius*. But at last he is overcome; and so against the will of *Heaven*, and of the *Pope*, *Lucifer* himselfe being not very forward in it, *Ignatius* must be thrust in amongst the *Saints*. All this Discourse, I, being growne cunninger then that Doctor, *Gabriel Nelt* (of whom *Bartolus* speaketh) that by the onely motion of his lips, without any utterance, understood all men perceived and read in every mans countenance there. These things as soon as *Lucifer* apprehended them, gave an end to the contention:

Vita ejus Epist. ad Paul. 5.

L. 1. de ver. oblig.

tion: For now he thought he might no longer doubt nor dispute of *Ignatius* his admission, who, besides his former pretences, had now gotten a new right and Title to the place by his *Canonization*; and he feared that the *Pope* would take all delay ill at his hands, because *Canonization* is now grown a kind of *Declaration*, by which all men may take knowledge, that such a one to whom the Church of *Rome* is much beholden, is now made partaker of the principall dignities and places in *Hell*: For these men ever make as though they would follow *Augustine* in all things, and therfore they provide that that also shall be true which he said in this point, *That the Reliques of many are honoured upon earth, whose souls are tormented in Hell.* Therefore he took *Ignatius* by the hand, and led him to the Gate. In the mean time, I, which doubted of the truth of this Report of his Canonizing, went a little out for further instruction:

for

for I thought it scarce credible that *Paulus Quintus*, who had but lately burdened both the Citie of *Rome*, and the *Church*, with so great expences, when he canonized *Francisca Romana*, would so easily proceed to canonize *Ignatius* now, when neither any Prince offered to bear the charge, nor so much as sollicited it: for so he must be forced to waste both the *Treasures of the Church* at once. And from *Leo* 3. who 800 years after Christ, is the first *Pope* which canonized any, I had not observed that this had ever been don: Neither doe I think that *Paulus Quintus* was drawn to the canonizing of this woman by any other respect, then because the *Rule* which she appointed to her *Order, was dictated and written by S. Paul*: For though *Peter* and *Magdalen*, and others, were present at the writing thereof, as witnesses, yet *Paul* was the *Author* thereof. And since St *Pauls* old *Epistles* trouble and disadvantage this Church, they were glad

Valade. rius fol. 57.

glad to apprehend any thing of his new writing which might be for them, that so this new work of his might bear witness of his second conversion to *Papistry*, since by his first conversion to *Christianity*, they got nothing: for to say that in this business *Paulus Quintus could not chuse but be God*, *God himselfe* to say *that he must needs have lived familiarly with the Godhead: and must have heard Predestination it self whispering to him: and must have had a place to sit in Councell with the most Divine Trinity*, (all which *Valaderius* sayes of him, is not necessary in this matter, wherein the Popes for the most part proceed, as humane affections lead them. But at last, after some enquiry, I found that a certain idle *Gazettier*, which used to scrape up newes and rumors at *Rome*, and so to make up sale letters, vainer & falser then the *Jesuits letter* of *Japan* and the *Indies*, had brought this newes to *Hell*, and a little Iesuiticall *Novice*, a credulous soul, received Fol. 5.

received it by his implicit faith and published it. I laughed at *Lucifers* easinesse to believe, and I saw no reason ever after, to accuse him of infidelity. Upon this I came back again, to spy (if the gates were still open) with what affection *Ignatius*, and they who were in ancient possession of that place, behaved themselves towards one another. And I found him yet in the porch and there beginning a new contention: for having presently cast his eyes to the principal place, next to *Lucifers* owne *Throne*; and finding it possest he stopt *Lucifer*, and asked him who it was that sate there. It was answered that it was *Pope Boniface*: to whom, as to a principal Innovator, for having first challenged the name of *Universal Bishop*, that honour was afforded. Is he an Innovator thundred *Ignatius*! shall I suffer this, when all my disciples have laboured all the while to prove to the world, that all the *Popes* before his time did

use

use that name? and that *Gregory* did not reprehend the *Patriarch John* for taking to himself an Antichristian name, but for usurping a name which was due to none but the *Pope*. And could it be fit for you, *Lucifer* (who in this were either unmindfull of the *Roman Church*, or else too weak and incapable of her secrets and mysteries) to give way to any sentence in *Hell*, which (though it were according to truth) yet differed from the *Jesuits Oracles?* With this *Ignatius* flyes upwards, and rushes upon *Boniface*, and throwes him out of his Seat: and *Lucifer* went up with him as fast, and gave him assistance, lest, if he should forsake him, his own Seat might be indan[illegible]ed. And I returned to my [illegible], which

As a flower wet with last nights dew, and then
Warm'd with the new Sun, doth shake off agen
All drowsiness, and raise his trembling Crown,
Which crookedly did languish, and stoop down

To

To kiss the earth, and panted now
to finde
Those beams return'd, which had
not long time shin'd.

was with this return of my soul sufficiently refreshed. And when I had seen all this, and consider'd how fitly and proportionally *Rome* and *Hell* answered one another, after I had seen a *Jesuit* turn the *Pope* out of his *Chair* in *Hell*, I suspected that that *Order* would attempt as much at *Rome*.



An



An Apology for *Jesuits*.

NOw it is time to come to the *Apologie* for *Jesuits*: that is, it is time to leave speaking of them, for he favours them most, which says least of them; Nor can any man, though he had declaimed against them till all the sand of the sea were run through his houre-glass, lack matter to add of their practises. If any man have a minde to add any thing to this *Apologie*, he hath my leave, and I have therefore left room for three or four

lines, which is enough for such a paradox; and more than *Fungius*, *Scribanius*, *Gretzerus*, *Richeomus*, *Cydonius*, and all the rest which are used to *Apologies*, and almost tired with a defensive war, are able to employ, if they will write only *good* things, and *true*, of the *Jesuits*. Neither can they comfort themselves with this, That *Cato* was called to his answer four and forty times: for he was so many times acquitted, which both the *Parliaments* of *England* and *France* deny of the *Jesuits*. But if any man think this *Apology* too short, he may think the whole book an *Apologie*, by this rule of their own, *That it is their greatest argument of innocency to be accused by us*. At this time, whilst they are yet somewhat able

Bonar. in Amphitb.

able to do some harm in some places, let them make much of this *Apologie.* It will come to pass shortly, when as they have bin dispoyled and expelled at *Venice*, and shaked and fanned in *France*, so they will be forsaken of other *Princes*, and then their own weakness will be their *Apologie*, and they will grow harmless out of necessity, and that which *Vegetius* said of Chariots armed with sithes ond hooks, will be applyed to the Jesuits, *at first they were a terror, and after a scorn.*

Lib. 1. c. 14.

FINIS.